

**CURSE BY REDDY COMMUNITY IS MAKING  
PICHIKUNTALAS @ HELVARS @ VAMSHARAJ &  
THEIR ALLIED GROUPS TO LIVE POOR,  
UNEDUCATED & SLUM DWELLING MASSES**



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Vamsharaj Foundation is a voluntary service organ of the NGO - Vamsharaj Community Welfare Society ®, Hyderabad formed during 1995.

The activities of the NGO are governed by the members of the Parvathamma Lakshmaiah Vamsharaj Community Welfare & Educational Trust ® formed during 1986.

The primary objective of the Vamsharaj Foundation is to study the origin – status – distribution of the ancient genealogical community commonly known as Pichikuntala in Telugu, Helava in Kannada, Helwi @ Pangaldada is Marathi and with assigned names such as Gavara in Tamil and Naicker in Malayalam.

Dr.L.Ramakrishna, the Founder of Vamsharaj Foundation is in extensive research work on the demographic distribution of Vamsharaj and its allied communities in India. He is extensively traveling and in association with most of the people belonging to Pichikuntala @ Helava @ Vamsharaj Community in parts of Southern India and that of the Genealogist of Northern India.

He is awarded with a Master of Social Work (MSW) Post Graduate Degree from Allagappa University, Karaikudi and also is awarded with “Rastriya Gaurav Award” from India International Friendship Society, New Delhi.



## **Origin of Reddys**

The origin of the social group of Reddys has been linked to the Rashtrakutas. Reddys regard Telugu as their mother tongue. Etymologically, the word Reddy derives from the great “Rathis” or “Rattis”, also known as the “Rattas” or “Rashtrikas” who ruled the Deccan from ancient times. The word “Rathi” or “Ratti” is also found under various forms such as Reddi, Ratta, Rashtrakuta, Rahtor, Rathaur. Some linguists also surmised the word Rashtrakutudu. One more theory is that word “Rashtrakuta” is the Sanskrit version of the word “Rettakudi”. “Rettakudi” is converted into “Rettadi” and later to “Reddy”. The “Rathis” ruled over small principalities in the Deccan plateau before 200 BCE, before the Satavahanas and Mauryas. The coins used by these people were found in the northern Andhra Pradesh, Kunool District and Near Pune. The usage of the word Reddy specifically was first seen in the inscriptions made during the Renati Chola period (in 7<sup>th</sup> Century). Reddy community also transliterated and known as Reddi, Raddi, Roddy, Ruddy in Andhra Pradesh and Telangana and are enlisted as a forward caste by the Government.

## **Origin of Pichikuntala**

As per the legend, during the ancient times, there was family belonging to Roddi (Rashtrakutas) community in Deogiri (City of Gods) presently in Maharashtra near Aurangabad, migrated to the Deccan areas of present Andhra Pradesh. The family members were disciples and worshipers of lord Shiva. The family head was known as Maribeth (Maribethi Reddy) and his wife Lakshmi, they had 12 sons. After marriage to these 12 sons, they have



departed from the village Deogiri and started settling in better places with land and water resources. Out of 12 sons, 03 sons Uthamma Reddy, Sathyamaa Reddy and Bakshi Reddy had not children. They made sincere prayers to the god for children. One day lord Shiva appeared in the dream Maribethi Reddy and asked him perform 07 day pooja to him form of Mallikarjun (udbav lingam) at Nallamala Forests of Telugu speaking area in the South, so that his three sons and daughter-in-laws who were issueless will be blessed with children.

Accordingly, Maribethi Reddy along with family members made a Paadayatra (walking) south to Nallamala forests for 90 days (03 months) from Deogiri (Devagiri) to reach the banks of Krishna River in Srisailam forests (presently known as Pathalganga). The family members who were in a big group, crossed over the river and searched for the udbav shiva lingam all along with the Nallamala forests and finally found the lingam (presently known as Srisailam Mallikarjunswamy).

The women in the family and the 03 childless daughter-in-laws (Pedda Manga, Chinna Manga & Vanamadevi) performed 07 day poojas like a festival (Jatra) by installing 4000 Kalashas and they provided food and shelters to the local Saadu – Sanths in the forests. On the 8<sup>th</sup> day, all the 03 childless daughter-in-laws had taken holy bath in Pathalganga and performed prayers to lord Mallikarjuna and goddess Bramarambika. Thereafter, some of the family members returned back to their native places and remaining some family members went in search of plains land on the banks of Krishna River and other areas and settled as an agriculture farming communities. Whereas, the childless couple settled at Srisailam and continued their prayers to Mallikarjun. Finally, the 03 childless couples were blessed with children. The Pedda Manga got healthy children but



Chinna Manga blessed with a lame / physically handicapped son (without a hand and a leg). The lame child born with the blessing of Mallikarjun was named as Mallanna. The local Telugu speaking community called the lame child as Kunta Mallanna @ Kunta Malla Reddy (Kunta means lame / handicapped). The children of Pedda Manga and Vanamadevi were engaged in the cultivation and referred as Reddys. Whereas, the lame son born to Chinna Manga was not able to do any cultivation works and hence the locally resided Saadu-Sanths (Jangams) trained the lame boy in telling of Vamshavali (Genealogy with 85 lakh house hold names, gothras, titles, thanakas, poems, etc) for the other farming communities such as Reddys. The Jangamas named the lame boy Kunta Mallanna as Gothra Kumar and they informed him that his children and heirs will be called as Gothra Kumarulu and as Mallabathlu. The Jangamas who trained Kunta Mallanna gave him a Bell (Ganta) named it as Bicchaganta (Bell for Begging / Alms). Hence, it become symbol and identity of Kunatmallanna; and his heirs and later referred as Picchaganta to Pichigunta (??) (B.J.Ramakrishna, 2004 and Dr.L.Ramakrishna & N.M.Dhanya, 2007).

On the instance of Saadu-Sanths (Jangams) the brotherhood members of Reddy Community appointed the Kunta Mallanna as their Kulaguru and his heirs as their Genealogists in keeping the records on Kula-Gotra-Vamshavali for Reddy farming community and their heirs. Accordingly, an Agreement was made between the families of Kunata Mallanna and Reddy Community and the terms of the agreement were in-scripted on a Copper Plate (Raagi Reka) in Lord Mallikarjuna Temple of Srisailam.

The contents of the Copper Plate Agreement are that the Kunta Mallanna and his heirs will perform services of Vamshavali only to the cultivating Reddy and allied communities; and for which in-turn the Reddys will pay



remuneration such as a share in their agricultural produce as food, a cow for milking, goats for breeding, a set of cloths and gold coins (money) from each of the individual families. But, the agreement also written that Kunta Mallanna and his heirs should not perform services of Vamshavali to any other community other than Reddy and allied families. In case of any violation of the these terms on part of Kunta Mallanna and heirs, a Curse is Fixed by Reddys on to the heirs of Kunta Mallann that their next generation offspring / children will be born as beggars (Dharidralu).

In the mean while, since Kunta Mallanna was a lame person / handicapped his parents could not able to find a suitable match / girl for him. A girl namely Pichamma belong to a Vellallar (agriculturist) family from the Tamil speaking Kongu areas (present Salem-Coimbatore in Tamilnadu) who came on pilgrimage to Srisailam was agreed marry Kunta Mallanna who was impressed by his knowledge on Kula-gothra and vamshavali works. The marriage of Kunta Mallanna and Pichamma were performed at Srisailam in presence of the family members and the group of Jangams (Shivites).

After marriage, the family of Pichamma and Kunta Mallanna was referred as PichammaKuntannavallu and in the later stages it was called as Pichakuntavallu then to Pichakuntala @ Pichiguntala.

Thereafter, Kunta Mallanna was appointed as an advisor to the Reddy Rulers / Kakathiyas and there exists few legends that Kunta Mallanna was instrumental in saving Reddys from enemies and the Nizams of that period.

In the meanwhile, a Shiva Bakth and religious leader known as Basavanna who worked as a Minister in the Kingdom of Bijjal Maharaj of Basavkalyan (the present North West Karnataka or Hyderabad Karnataka) met Kunta



Mallanna (??) and his heirs / children at Srisailam. Basavanna was deeply engaged in the formation of new Lingayuth Religion through the members of disciples of lord Shiva against the religious exploitation by the Jain rulers of Basavkalyan. As Kunta Mallanna and his heirs were practicing worships and preaching on lord Shiva and Shivism in addition to their genealogical work (yearly once), Basavanna impressed by their works and requested the heirs of Kunta Mallanna of Srisailam to help him in propagating Shivism in Kannada speaking areas of Basavkalyan and hence to perform genealogical works for the people of Kannada speaking areas such as Kurubas, Gollas, Vakkaligas, etc.

Accordingly, some of the heirs of Kunta Mallanna and Pichamma started migrations to Kannada speaking areas of Rayalaseema and Basavkalyan; and thereafter deeper into the adjoining areas of Marathi speaking population such as Hubli, Dharwar, Belgaum, Gulburga, Solapur, etc.

Initially, these Pichikuntalas were visiting the Kannada speaking areas on annual basis during the harvest season (December – January) for telling the Vamshavalli in turn collection of food grains as remunerations, later few groups started their nomadic life from place to place, village to village basis.

As the original Pichikuntalas are Telugu speaking people, they have little knowledge on the Kannada reading and writing, however by practice they started speaking Kannada and genealogy / vamshavali telling to communities belonging to Kuruba, Golla and Vakkaliga were practiced.

In some cases, these Telugu speaking Pichikuntalas used to keeping telling verbally their Kula – Gothra – Vamshavali, with the help of local educated, their telling on Kula-Gothra-Vamshavali were written and recorded. Hence,



these Pichikuntalas were referred as Heluvavaru (Tellers) by the Kannada speaking people. But, in the later the word Heluvavaru become Helavaru and then to Helavar (i.e., Helava).

Even today, we observe that the people belonging to this group from Karnataka are referred as Helavar and those from Telugu are referred as Pichikuntalas only.

As per the existing last Telugu Genealogist Smt. Mallamma of Urvakonda in AP, the Telugu genealogists or the Pichikuntalas do their Kula-Gothra-Vamshavali only in Rayalaseema areas of Karnataka such as Ballary, Raichur, Koppal, Chitradurga and Tumkur.

Whereas, the Kannada speaking Helavar do their Kula-Gothra-Vamshavali in other non-telugu speaking areas of Karnataka.

One of the variations among these Helavars and Pichikuntalas are that Pichiguntalas do use Bell / Ganta while telling Kula-gothra-vamshavali, whereas most of the Helavars do not have Bell / Ganta with them. Hence, according to Mallamma of Urvakonda, those with a Bell / Ganta in their hand are the original heirs of Kunata Mallanna the ancestor of Pichikuntala of Srisailam.

Whereas, those who do practice Kula-gothra-vamshavali in Kannada language and settled in Kannada speaking areas are referred as children of Adhi Golla and do Kula-Gothra-Vamshavali to the families of Golla and Kuruba in Karnataka. Further, these Helavars do practice most of the religious and cultural practices of Kadu Kurubas and Kadu Gollas and live



among them isolated from the mainstreams in the rural areas (referred as Helavar Hatti).

As there exists a Curse by a Copper Plate (Raagi Reka) Agreed by the Reddy Community (the ancestral brotherhood), the heirs of Pichamma & Kunta Mallanna of Srisailam are affected by the Curse that as the Pichikuntalas and Helavars were started servicing their Kula-Gotra-Vamshavali works to NON-REDDY & FARMING communities such as Kuruba, Golla, Yadava, Lingayuth, etc.

Because of the Curse by the Reddy Community to the Pichikuntalas and Helavars, their next generations and children born as lames, poor, uneducated, low class living, living with lower castes and masses and slums.

Further, the power of the curse is such that meaning of Pichikuntala in Teluga language is a Lane Beggar / Handicapped Beggar. Similarly, the meaning of Helava in Kannada language is a Lane Person / Handicap. In any way, these people even in the modern world are referred to lane beggars and handicaps by the local people.

In the recent years, some of the representatives of the Pichikuntala community approached the Backward Commission of AP and requested the State Government to rename the caste name as Vamsharaj (Person who serve the people by way of Vamshavali / Genealogical works). Accordingly, the Government of AP passed an order by way of replacement of the old caste Pichikuntala with the new name as Vamsharaj in its caste list.



But, the effect of Curse by the Reddys was taken its turn on these people by way of revolt among themselves where some of their representatives want to retain the same old name as Pichikuntala. The Government its ruling again reassessed the grievance and passed another to retain the both names such as Pichikuntala and Vamsharaj synonymous to each other in Andhra Pradesh and Telangana States (stating that the original name Pichiguntala was deleted vide G.O.Ms.No.27, BCW(M1) Dept., dt 23/06/1995 and again added as synonym in G.O.Ms. No.1, BCW(C2) Dept., dt.24/01/2009) superseding G.O.Ms. No.12011/68/93-BCC(C) dt 10.09.93 / 12011/96/94-BCC dt 09.03.96.

Whereas, in case of those living in Karnataka are being called with the name as Helava only. Another pitty part of the Curse is that these people are being located in most parts of Tamilnadu and some parts of Kerala and Maharastra, the State Governments are yet recognize the caste name and include in their caste lists. It is observed that these people in Tamilnadu and Kerala have assigned the caste name of others such as Gavara, Naicker, Naidu, Balaja, etc. Similarly, these people in Maharastra have assigned the caste name of others such as Helwi, Helve instead of them as Pangal referred locally (in and around Solapur area).

Here, the problem is within the same community. There exists infighting among the same group claiming as Vamsharajus, Helavars, Pichikuntalas, etc., among themselves. There exists no oneness among these people; there exists tug-of-war in all aspects of their livings from basics such as their own gothras, house names, marriages, languages, cultures, deities, etc.



It is found that Sri K.Venkata Subba Reddy, President, Rastra Kunti Mallareddy Sangham submitted an application to the commission praying to restore 'Pitchiguntla community in BC-A Group and also to add the synonym as 'Kunti Mallareddy'. It was represented that since a long time their community was called as 'Pitchiguntla' and it is not proper to delete the said name and to call it as 'Vamsharaj'. They have been obtaining certificates as 'Pitchiguntla' and therefore the name of the said caste may be restored. He also traced the history and justified to call the community as 'Kunti Mallareddy'. 'Kunti Mallareddy' was their ancestor and therefore their community may also to be called as 'Kunti Mallareddy' and he has requested to add the same as a synonym. He also produced certain historical data to justify his stand. Subsequent to the request made by him, a Notification dated 31-3-2006 was issued which was published in A.P. Gazette dated 13-04-2006 as to why the synonyms to 'Vamsharaj' Caste as 'Pitchiguntla' and 'Kunti Mallareddy' could not be added. There was strong objection for adding the said synonyms. It was contended that the name of the caste has been changed long ago and they are now called as 'Vamsharaj'. Since they were looked down by the society to call them as 'Pitchiguntla', they got the name changed as 'Vamsharaj'. It was further contended that the previous commission issued Notification calling for objections and after elaborate enquiry; the name of the caste was changed. After issue of Notification and on receipt of objections, Public hearing was held on 23-05-2006 and 24-05-2006. There was very strong objection from the group of persons belonging to R.R. District Association who opposed the adding of any synonyms. As there were heated exchanges between the two groups, the



meeting could not be conducted peacefully and it had to be adjourned abruptly, as we apprehended clash between the two groups.

‘Pitchiguntla’ community was recognized as a backward class as per G.O.Ms No. 1880, Education (II) Dept. dated 29-07-1966. Subsequently Anantharaman commission had also recognized the said caste as backward class as per G.O.Ms No.1793, Education, Dt. 23-9-1970 and included at Serial No.18 under Group ‘A’ in the list of Backward Classes. On 14-09-1994 the secretary, Vamsharaj Welfare Association submitted an application for change of name as ‘Vamsharaj’ instead of ‘Pitchiguntla’ on the ground that their community is looked down socially by others. Then the commission issued a Notification on 16-12-1994 calling for objections from the public. As seen from the file, no objections were received and in fact Rayalaseema Pitchiguntla Samkhema Sangam welcomed the move and after due enquiry the Commission resolved to change the caste name ‘Pitchiguntla’ to ‘Vamsharaj’ on two grounds namely that the caste name ‘Pitchiguntla’ is treated with disgrace, disrespect causing considerable humiliation to the members of their caste, more so to the school / college going children of their caste and that the new name ‘Vamsharaj’ has nexus to the traditional occupation of their caste of telling ‘Vamshavali / gothras’ of others. The decision of the Commission was communicated to the Prl. Secretary to Govt. B.C. Welfare Department and subsequently G.O.Ms No 27 B.C. Welfare (M1) Department, Dt. 23-6-1995 was issued deleting ‘Pitchiguntla’ and it is placed at Sl.No.18 as ‘Vamsharaj’, to G.O.Ms. No. 1 793, Dt. 23-9-1970.

Syed Siraj Ul Hassan in his book ‘Castes and Tribes of the Nizam’s Dominion at page 569 referred the caste Pitchiguntla as “Telugu caste of wandering beggars, genealogists and mat-makers who are supposed to



derive their name from Bhiksha Kuntala (Bhikha, begging, Kunta, lame) probably an opprobrious epithet denoting a lame beggar. They beg only from Kapus and Gollas by reciting their gotras and family history, of which they are believed to be the custodians”. Edgar Thurston and K.Rangachary in their book, ‘Castes and Tribes of Southern India’ referred ‘Pitchiguntla’ as an assembly of beggars who are described as being in the Telugu country, a classes of mendicants, who are herbalists and physic people for fever, stomachache and other ailments.

Anantharaman Commission recognized this caste as a ‘Nomadic Tribe and rightly included at Serial no. 18 under Group – A in the list of Backward Classes. The said community was called as ‘Pitchiguntla’ till it was amended in the year 1995 as per G.O.Ms. No. 27 dated 23-6-1995. The said change of name of the said caste was on account of the recommendations of the commission which was done after due enquiry. Subsequently in the year 2005 some people from Cuddapah raised objections for being called as ‘Vamsharaj’ and they wanted to restore ‘Pitchiguntla’ and also to add synonyms as ‘Kunti Mallareddy’. As already observed above, the Associations in R.R. District opposed the change of the community from ‘Vamsharaj’ but the Associations from Cuddapah wanted to restore the original name ‘Pichikutala’. Since they are recognized only as ‘Pitchiguntla’ and the name ‘Vamsharaj’ is new to them. Therefore, they pleaded to restore the original name ‘Pitchiguntla’. In view of the fact that the original name of the caste was ‘Pitchiguntla’ which was replaced by a new name as ‘Vamsharaj’, there is no difficulty for restoring the original name of the caste as ‘Pitchiguntla’. The request of the Association is not only to restore the original name ‘Pitchiguntla’ but also to add the synonym as ‘Kunti Mallareddy’. Public hearing was disturbed an account of the fact that the two groups were about to clash. To decide whether the people are also called as



‘Kunti Mallareddy’ or not an elaborate enquiry is required and historical back ground has to be traced and it will take some more time. In view of the urgency, the original name ‘Pitchiguntla’ can be restored to ‘Vamsharaj’. If anyone feels that by calling ‘Pitchiguntla’, it will cause humiliation and disgrace, they can call as ‘Vamsharaj’, and no prejudice will be caused by calling by both the names. The request to add ‘Kunti Mallareddy’ as a synonym is to be considered later.

The commission in its meeting held on 29-01-2008 decided to restore the original name ‘Pitchiguntla’ to ‘Vamsharaj’ at Serial No. 18 under Group – A in the existing list of Backward Classes, pending enquiry with regard to the fact whether ‘Kunti Mallareddy’ has to be added as synonym or not. The commission after due deliberations and detailed consideration unanimously resolved to make the following recommendation and tender the following advice to the Government.

1. To restore the original name Pitchiguntla to Vamsharajat serial no. 18 under Group – A in the list of backward classes.
2. The principles of exclusion of socially advanced persons / sections (creamy layer) already laid down by the state Government will automatically and naturally apply to the above class now recommended for restoration.

The Curse of Reddys will remain for ever to these people for violating their own undertaking by way of telling kula-gothra-vamshavali to other groups of Kuruba, Golla and others. Even though the living status of these people is far lower to other Backward Castes but these people are identified under the Backward Cast Lists of State and Central Governments. Further, these people are being identified among the Nomadic Tribal groups and



mentioned in the De-notified Tribes list of Andhra Pradesh under BC (A) Group. The National Commission for Backward Classes as kept the caste name Helava (Sl.No.25) synonym with Holeva and the caste name Pichguntala (Sl. No.43) synonym with Pichigunta and Pichuguntala.

Similarly, the caste Vamsharaj synonym with Pichiguntala is kept at Sl. No.17 in Central OBC list for Andhra Pradesh, and at Sl. No. 14 in Central OBC list for Telangana. Whereas, the caste name Helava synonym with Holeva is kept at Sl. No. 25 and the caste name Pichiguntala synonym with Pichuguntala and Pichigunta at Sl. No.43 in Central OBC list for Karnataka. We can also observe that a similar caste Gothrala (??) is also kept separately at Sl. No.48 and another caste Bhataraju (??) belonging to mendicants (Pogadevalli).

The Book on “Satellite Castes and Dependent Relations: Dalits in South India” by K.E.Rajpramuck, states that “Pichkuntla” is a dependent caste of main Castes of “Reddy” and “Kamma” in Andhra Pradesh. The functions of Dependent Castes: Singing of the caste lore is an important function of the dependent castes. The dependent caste singers have created the songs of main caste families eulogizing their genealogist. This kind of performance is considered as invaluable by the main caste and the dependent casts as well. The caste lore is thus created in which the emergence of the genealogical line of the main case families and their development is praised. Singing of caste lore by the satellite castes in praise of the main castes has positive effect both on the castes higher up in the hierarchy as well as lower castes. As the caste system is built on horizontal and vertical relationships in which all the castes are brought into relationships of superiority and inferiority, such a singing of caste lore tends to strengthen the superiority of



upper castes while it helps to dispel the inferiority complex among the dalit castes.

It is observed that these people are mostly living in synonym to Schedule Tribes such as Erikala, Naicker, Valmiki, etc., and do live a nomadic living even today, but their continuous requests to State Governments are un-heard till this day. As such there exists no education, no agricultural lands, no good housing and sanitation, no government jobs and no political representation from these people. The main reason behind this is that these people hide themselves their real caste name in public and shy away as it is seen the other caste people make fun of their caste name or nick name these people as Pichigunta (means an useless person general public). Because of this reason the people always try identify themselves with other caste names such as Kuruba, Golla, Vakkaliga, Balaja, Naicker, Gavara, Helwi, Naidu, Bhataraju, etc., in public.

As these people hesitate to identify themselves in public, their numbering in the senses lists are being mis-mentioned. For examples we can see about a 5 to 6 lakh people belongs to Helava @ Pichiguntala @ Vamsharaj in Karnataka State but in the State Government Sense Lists states that there are only about 600 to 700 people. The case is same in Andhra Pradesh and Telangana States also. But, there is no mentioned about these people in the Senses lists of Tamilnadu, Kerala and Maharastra. As per the ground surveys by Dr. L. Ramakrishna, it is observed that these people are living in synonym with Kadu Kurubas, Kadu Gollas, Erikalas, Adhi Dravidas, Harijans, etc., in most known as Ambedkar Colonies of the urban slums and outskirts Thandas and Hattis in rural areas. As such the heirs of legendary ancestors Pichamma and Kunta Mallanna of Srisailam, these people belonging to Pichikuntala @ Helava @ Vamsharaj live in most of the



districts of AP, Telangana, Karnataka and Tamilnadu, with marginal numbers in Kerala and Maharashtra. The estimated strength of these people in Southern Parts of India varies from 20 to 25 lakh population. There exist no signs of existence of these people in the Northern Parts of India except few members on job assignments only. As per the Forebears report on Pichakuntla Surname Meaning & Statistics, 2014, it exists 260647<sup>th</sup> most common surname in the world and its statistics shows that approximately 1207 members in India bear this surname. The Joshua Project on People of South Asia has identified the Pichakuntla Caste only in India, scattered in 30 districts of southern India with an estimated population of 44000 and are belonging to Hindu religion.

There exists no relationship with that of the Genealogy practicing people of North India with these people as far as the origin-status-distribution is concerned. In the northern parts of India, the genealogical works are carried out by the Pandas and other caste groups.

The Curse by Reddys is making these people suffer in all sorts of their lives. The Curse by Reddys is making these people to live in agony and divided among themselves. The community which was respected as Gurus by the Reddy Community ones is shying away to tell their caste name in public. The Community from the ancient times does telling the Kula-gothra-house names of the others are hiding their own Kula-Gothra-House names today.

The whereabouts of the Copper Plate Agreement (Raagi Reka) is not clear as this day but writings were examined by Dr. Chandrashekhar Reddy in his book on Kunata Mallareddy Charitra. Similarly, Dr. L. Ramakrishna has examined few number of Copper Plate Inscriptions with the members of



Pichiguntalas such as Ganta Mallamma of Urvakonda, Balaiah of Hyderabad, etc., there exists little information on the subject.

### **Remedy for the Curse by Reddys**

Dr.L.Ramakrishna, author of this book had discussed the matter of Curse by Reddy Ancestors on the heirs of Kunata Malla @ Kunta Malla Reddy and Pichamma (Pichikuntalas) with highly educated and those performing the Dosha Nivaran, etc.

It is felt that the Curse by Reddy on to the Pichikuntalas (no other than co-brothers borne to a single Ancestor Maribethi Reddy and Lakshmi).

Hence, it is adviced that the Curse should be treated as Pitra Dosha. As per Shri. Bhaskar Jyotish, Master Vedic Astrologer, the reason behind causes of Pitra Dosha are as below:

#### **Individually:**

1. Not doing the Tarpan and Shradhas, Annually and otherwise properly (doing through their representatives, etc.).
2. Insult of the Acestor or Forgetting them (example at the time of a marriage of some family member or when some auspicious function is held, if the ancestors are not invited or asked for to be taken part of or not offered their due respects, the Pitra Dosha will manifest.



3. Acting against ones Kul Dharma (example suppose you are a Brahmin and start drinking alcohol or eating non-vegetarian, then this Pitra Dosha will manifest and you will become eligible to receive a curse from you Ancestors. Same for the other Varnas and Kulas). In case of Pichikuntalas, since their ancestors are worshipers of lord Shiva, they should regularly worship Shiva, do visit Shiva temples (Srisailam Mallikarjun and Bramarambika) regularly, and follow the rituals done by Shivites (example Lingayuths).
4. Killing a Cow or a Snak. It is considered that Cow is to be a mother since she gives milk and hence no one is supposed to kill his / her mother. Similarly, a Snake is already a small form of Shesha Naga and also most of the Ancestors who have died in Alpa Ayu (un-natural deaths) get a Snake Yoni, therefore killing of Snakes are considered as great since leading to Pitra Dosha.
5. Not worshipping Kul Devata or Kul Devi : In every family, there are some and same Gods who have protected our Ancestors when they were alive. So when the ancestors see you now no more remembering these Spiritual entities and ignoring them, they invites Pitra Dosha / Curse from Ancestors. In case any one who do not know who their Kul Devi / Kul Devtha is, we have a injunction through which these can be worshipped. In all auspicious karyas / Maanglik karyas in the family, the Kul Devi / Devtha must be remembered and made a Part thereof.
6. Answering Call of Nature in some Pond, River or in the Sea. We as Hindus must know that the Sea (Samudra) is known as “Bhraaman Devta”. In any case Water is the substance with which we offer



Tarrpan to our Ancestors. Spoining clear water by Urinating, etc., on it carries a great Sin on us. Hence, while doing Urination or attending a natures call, it should be not away from water bodies. (Example, one should not even Urinate in a secluded place under any Tree).

7. Ap Karmas done in a Temple or Teertha Sthal. These are places where one visits to wash off his Sins, and not to add further. So one must avoid doing these here and there.
8. Having Sex on Amavasya (New Moon) : Do not have sex in front of his parents? On days like Amavasya, the dead Ancestors get a chance to visit the family and see into their affairs. If they have to watch you copulating / having sex then the consequences can be disastrous.
9. Physical / Sexual relationships with Guru-Stri, Guru-Patni or a Prostitute. A Guru is the Trinity of “Brahma, Vishnu and Mahesh”. That said that no kul allows or sanctions the men of their family to visit prostitutes. So if one does “Maryaada Bhang” of his Kul, then naturally he no more remains “Maryaada Purshottam” but becomes worse than a Demon.
10. To marry in a Lower Varga than yours : Every Kul has its own place in the Shrishti (Existence). Suppose you are a Brahmin, and fall in love with a Shudra lady and marry her, you are brining down the exaltation state of your family and brining it down to a derogated stat. This will not receive any foregiveness from your ancesters and society.



11. Abortion : This is not sanction. One presents a Soul from attaining a Human Body when he / she indulges in this act. A Human Body is what even the Devatas in the heavens desire for. So when one indulges in this, he / she is going against nature and has to suffer for this gruesome Act.
12. Not to Act against Will : Nature will not stop you from doing evil acts such as abortion, raping some one, or murdering someone, because God has given you free Will. But, it will take its course of Action. Because in Law of Nature every Effect has a Cause and Vice Versa.
13. In addition to above, Curses manifest in one's Birth Chart (Janma Kundli) and the remedial measures are also subject matter to be resolved through Astrologers and Dosha Pariharas.

### **Shiva's Mantra :**

Powerful Lord Shiva's Mantra To Remove Negative Energies And For Protection During Eclipses. One who prays to Lord Shiva by chanting this mantra will attain a peaceful life and will get successive successes in life. One should take holy ash (vibuthi / udhi) and apply on the forehead for protection. Aside from that, this mantra can be chanted upon waters collected from 3 or 9 different ponds which is then mixed with neem leaves and turmeric. Either dip your right hand in this water mixture or close the container that contains the water mixture with the right hand, while chanting the mantra for 108 times and then, sprinkle the water all around the house



(both inside and outside of the house) for 9 times to remove any negative energies from the house or sprinkle the water on the individual that need the cleansing of his/her aura. Best Time to Chant this Shiva Mantra is during Pradosha Kala of the day, during eclipses, as well as during Sunrise and Sunset. Best Day to Chant This Mantra (if you cannot chant it daily) on Mondays, Pradosha Days (also known as Pradosham – Trayodasi thithi days), monthly Shivarathri days, Maha Shivarathri, and during eclipses. It is also said that one who chants this mantra religiously for at least 1008 times during eclipse will attain Siddhi of this Shiva Mantra. Anyone regardless of age and gender can chant this mantra. Number of Times To Chant is for 9, 11, 32, or 108 times and 1008 times during solar and lunar eclipses. To attain Siddhi of this mantra, one can chant it for 108 times for 45 days. You can use Lord Shiva's photo or yantra. You can also use a Parad Shiva Linga or Thrishul too. Some puranas have mentioned that you can also use pure holy ash (vibuthi). Bilva Leaves (Bael Leaves), Lotus Flower (preferably blue lotus), Dhatura Flower, and any other fragrant flowers. The Champa flower should never be offered to Lord Shiva. Naivedya (Food Offerings) for Lord Shiva are Pure milk, Fruits, Panchamrutham, and/or plain water. One can use rudraksha or clear quartz crystal rosary beads (also known as *spadika mala*). Chant this Mantra Facing East (preferably sit in East quadrant of the house/premise too). Shiva Mantra is as below :

**“ Shiva Nama, Am Tham, Nasi Masi ”**

**“ शिव नम, आम् थम्, नसि मसि ”**

**“ ഓം ശിവ നമ, അ തം, നസി മസി ”**

**“ சிவ நம, அம் தம், நசி மசி ”**

**“ ప్లివ నమ, అం తం, నసి మసి ”**



This mantra will also help to alleviate problems and negate enemies, obstacles, and mental blocks. One who prays to Lord Shiva by chanting this mantra will attain a peaceful life and will get successive successes in life.

**Duty of the Pichikuntala @ Vamsharaj @ Helava Community Leaders / Representatives:**

As per the discussions had with some of the researchers in Astrology, we should try assess the type of Pitra Dosha / Curse on us. Here, in this case, the Ancestral Reddys who are no other than the forefathers and brothers of Kunta Malla Reddy and his heirs. Hence, the Curse is a preconditions placed to Kunta Mallanna and his heirs that they should not do genealogical services other than Reddys and Kaapu (?) the main cultivating community of their family. The Curse was that in case if they violate their services of kul-gotras other than main reddy / kaapu communities, the next generation children or heirs of Kunta Mallanna @ Kunta Malla Reddy will be born Poor People (Dharidralu).

Whereas, the heirs of Kunta Mallanna have violated the Copper Plate Agreement by way of service other Kulas / Communities such as Kuruba, Golla, Lingayuths, etc., in Kannada speaking areas as Helavas after intervention of Basavanna (during the 12<sup>th</sup> Century) the Curse or the Pitru Dosha manifested / affected on to the next generations of Kunta Mallanna and his heirs.

Hence, it is advised by the many educated personalities in astrology that on an auspicious day atleast 03 representatives of Pichikuntala @ Vamsharaj Community, 03 representatives of Helava Community and 03 Reddy



Community representatives (totaling 09) members should go to Srisailam Mallikarjun Temple and should take oath in front of Nandhi that both the parties (heirs of Kunta Mallanna and heirs of Reddy Community) agree to nullify and break the terms and conditions mentioned the in the than Copper Plate Agreement (Raagi Reka) and depart their ways to their present and next generations. Thereafter, offer a Dhakshana (Aparadha Kaanika) to lord Mallikarjunaswamy and Bramarambika with a request to clear the Curse by the Reddy Ancesters / Pitrus. Then pay Dhakshana to a Brahman who executes this ritual / prayers.

It is felt that by do so above said ritual at Srisailam Mallikarjun Temple by the representatives members of both Reddys and Pichikuntalas and allies communities. The Curse by the Reddy Ancesters will be liberated and hence the new and prosperous future for the Vamsharaj @ Pichikuntala @ Helava and allied communities can be assured.

Hope the leaders of Vamsharaj @ Pichikuntala @ Helava and allied communities can understand the gravity of the problem and take urgent necessary steps to solve the Curse by Reddy Community.

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